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● Introduction

It is important to understand that a Muslim's faith should not depend upon discovering a scientific, social, or biological reason behind every command of Allah. While scholars may discuss various wisdoms behind Islamic rulings, these wisdoms are not the foundation of why Muslims obey them.

Something is halal because Allah has permitted it, and something is haram because Allah has prohibited it. Since Allah is Al-'Aleem (The All-Knowing) and Al-Hakeem (The Most Wise), every command and prohibition carries perfect wisdom, whether human beings fully understand it or not.

History has shown that people sometimes discover benefits and harms centuries after a ruling was revealed. At other times, humans may never fully comprehend all of Allah's wisdom. Therefore, a Muslim does not say, "I will obey if science proves it." Rather, the believer says, "I obey because Allah commanded it." If scientific or social wisdoms are later discovered, they increase appreciation for the ruling, but they are not what make the ruling true.

For this reason, Muslims do not consider pork haram merely because of parasites, nor alcohol haram merely because of health risks. Even if a person claimed to remove every known harm, the ruling would remain unchanged because its ultimate source is the command of Allah. The wisdom of Allah is greater than human knowledge, and believers trust that His guidance is always for the benefit of His creation.

At the same time, discussing some of the wisdoms behind Islamic rulings can be beneficial. It may help remove confusion, answer common questions, strengthen certainty in the hearts of believers, and help non-Muslims better understand the reasoning and benefits behind Islamic teachings. However, these explanations should be viewed as wisdoms that help us appreciate Allah's guidance, not as the basis upon which the rulings depend. The foundation always remains the command of Allah and trust in His perfect knowledge and wisdom.

● *Why Islam Permits Up to Four Wives but Prohibits Multiple Husbands*

The ruling also addresses a structural question: why men are permitted multiple spouses while women are not. Islamic scholars have traditionally explained this through considerations of lineage, family stability, and the rights and responsibilities owed to children.

One of the most commonly cited reasons is the preservation of lineage (nasab). Islam places great importance on knowing a child's parentage because inheritance, guardianship, family ties, and financial responsibilities are all connected to it. If a woman were married to multiple husbands simultaneously, uncertainty regarding paternity could arise, creating disputes over who bears responsibility for the child. Islamic law seeks to preserve clarity in lineage so that every child knows their family identity and every parent knows their responsibilities.

Scholars have also pointed to the potential impact on family stability. If multiple husbands shared one wife, conflicts could arise regarding authority, responsibilities, emotional attachment, and decision-making within the household. Competition and jealousy between husbands could create tension and instability within the family environment. Such conflicts may not only affect the spouses themselves but could also impact the emotional well-being of children raised in that environment.

Islamic family law aims to provide a clear structure in which parental responsibilities, financial obligations, inheritance rights, and guardianship are well defined. By maintaining clarity in these matters, Islam seeks to protect the interests of children and preserve family stability.

It is important to remember that the Islamic permission for a man to marry more than one wife is not based on unrestricted desire. It comes with significant financial, emotional, and legal responsibilities. A man who cannot fulfill these obligations fairly is instructed by the Quran to marry only one. Therefore, the ruling should be understood not as a privilege without limits, but as a heavily regulated responsibility intended to serve specific social and family needs while maintaining justice and accountability.

• **Why Does Islam Encourage Hijab, Niqab, and Boundaries Between Non-Mahrams?**

Many people assume that hijab, niqab, and the prohibition of physical contact between non-mahrams reduce a woman's value or limit her freedom. However, Islam teaches the opposite. These rulings were revealed by Allah to protect dignity, honor, modesty, and respect.

Before discussing the wisdom behind these rulings, it is important to understand that women are not objects. They are not products, cars, diamonds, or luxury goods. In fact, women are far more valuable than any treasure this world can offer. The examples mentioned below are simply analogies to help explain the concepts of value, exclusivity, and respect.

Throughout life, people naturally place greater care and protection around things they consider precious. A rare diamond is kept in a secure place. A priceless piece of artwork is protected from damage. Owners of luxury brands such as Rolls-Royce, Ferrari, Lamborghini, and Rolex do not allow everyone unrestricted access to their possessions. Their prestige comes partly from their rarity, exclusivity, and the care with which they are treated.

If people take such measures to protect material possessions, then how much more deserving of protection, respect, and dignity is a human being?

One of the wisdoms behind hijab and niqab is that they help preserve a woman's modesty and protect her from being judged primarily by her physical appearance. A woman who wears hijab chooses not to publicly display her beauty to everyone around her. A woman who wears niqab takes this modesty even further by covering her face. Rather than reducing her value, these acts emphasize that her worth is not based on attracting

attention from strangers. Her value comes from her character, faith, intelligence, and righteousness.

Islam also prohibits unnecessary physical contact between non-mahrams. Physical touch is not something insignificant. It naturally creates familiarity, emotional closeness, and attraction. By placing boundaries around physical contact, Islam preserves its importance. Intimacy is meant to be something special, reserved for the relationships in which Allah has permitted it, particularly marriage.

Modern society often promotes the idea that greater exposure and fewer boundaries lead to greater freedom. As a result, some people view hijab and niqab as symbols of oppression or backwardness. This perception became widespread in parts of Europe and the English-speaking world, where personal freedom is often associated with displaying oneself publicly and removing traditional boundaries. However, Islam offers a different perspective. It teaches that dignity is not found in exposing oneself to everyone, but in preserving one's modesty and self-respect.

A woman's worth is not measured by how much attention she receives, how many people see her beauty, or how accessible she is to others. Her worth comes from who she is as a person and from her relationship with Allah. By encouraging modesty and setting boundaries between men and women, Islam seeks to create a society based on respect, honor, and moral conduct rather than appearance and desire.

For this reason, hijab, niqab, and the boundaries between non-mahrams should not be viewed as restrictions that lower women. Rather, they are protections that honor women, preserve their dignity, and remind society that human beings are far more valuable than any material possession.

- **How Can a Person Know Their Partner Before Marriage in Islam, and What Happens if Marriage Laws Are Broken?**

A common question raised is how a person can know whether their future spouse is suitable without entering into a romantic relationship before marriage. Islam addresses this concern through a structured and responsible process that avoids emotional attachment without commitment.

In Islam, a man and woman are allowed to see and communicate with each other for the purpose of marriage, but within clear boundaries. Families are encouraged to be involved from the beginning. The initial interaction is often done with the presence or knowledge of guardians, ensuring transparency and seriousness rather than secrecy or casual involvement.

The couple may also have one or more meetings or conversations where they are allowed to ask important questions about expectations, character, lifestyle, and values. This process is designed so that both individuals can make an informed decision before committing to marriage, without entering a romantic relationship that has no responsibility attached to it.

Islam places responsibility heavily on the man in marriage. He is required to provide financial support, protection, and fairness. Marriage is not treated as a casual emotional bond, but as a serious contract with legal and moral obligations. This structure ensures that commitment comes before emotional or physical involvement, not after it.

Regarding violations of Islamic marriage and moral boundaries, it is important to distinguish between private sin and legal punishment. In Islamic teachings, unlawful sexual relationships (zina) are considered a major sin. The Quran prescribes a punishment of 100 lashes for unmarried individuals who commit zina (Surah An-Nur 24:2), but this is a legal ruling that can only be implemented under a fully established Islamic judicial system with extremely strict conditions of evidence. The standard of proof is so high that it is rarely, if ever, practically applied without clear, undeniable evidence such as confession or equivalent legal certainty.

For married individuals who commit adultery, classical Islamic law prescribes a more severe punishment in an Islamic court system, but again under extremely strict evidentiary requirements. At the same time, Islam strongly emphasizes repentance. If a person sincerely repents to Allah, the door of forgiveness is always open, and spiritual accountability before God remains central.

The primary goal of these rulings is not punishment, but prevention of harm and preservation of family structure, dignity, and social morality. Islam aims to protect individuals from emotional exploitation, unstable relationships, and social breakdown by ensuring that relationships are built on commitment, responsibility, and clarity from the beginning.

In summary, Islam provides a controlled and respectful way for people to evaluate compatibility before marriage through family involvement and limited communication. At the same time, it establishes clear moral boundaries and legal principles to protect society, while still keeping repentance and forgiveness open for those who make mistakes.

• Why Are Pork and Alcohol Forbidden in Islam?

In Islam, both pork and alcohol are clearly prohibited in the Qur'an. The primary reason for this prohibition is not dependent on scientific discovery, but on divine command. Muslims believe that Allah, being All-Knowing and All-Wise, forbids only what ultimately harms human beings and permits what benefits them, even if the full wisdom is not always immediately understood.

From a religious perspective, obedience itself is central. The Qur'an establishes clear commands regarding both substances, and for a believer, this is sufficient reason. However, Islam also encourages reflection, and many scholars and scientists have pointed to possible physical and social harms that align with these rulings.

Alcohol is scientifically known to affect the central nervous system, particularly the brain. It impairs the prefrontal cortex, which is responsible for judgment, decision-making, and impulse control. This is why intoxication often leads to poor choices, aggression, accidents, and loss of self-restraint.

Long-term alcohol use is also associated in medical research with liver disease (such as cirrhosis), increased risk of certain cancers, cardiovascular problems, and addiction. On a social level, alcohol consumption is linked in many studies to higher rates of domestic violence, family breakdown, traffic accidents, and mental health issues.

Islam's prohibition aligns with these harms by preventing the loss of العقل (intellect) and protecting individuals and society from predictable damage.

Pork is also prohibited in Islam, and scholars have noted several possible wisdoms related to health and hygiene. From a biological and veterinary perspective, pigs are known hosts for various parasites and pathogens if meat is not properly handled or cooked, including historically noted risks such as trichinella (a parasitic worm) and other zoonotic infections.

Modern food safety systems reduce many of these risks through strict regulation, freezing, and cooking standards. However, Islamic rulings are not dependent on changing conditions or technology. The prohibition remains fixed as a form of obedience.

Some researchers also note that pigs are omnivorous scavengers, which historically raised concerns about cleanliness in food practices. While modern farming has changed many conditions, the Islamic ruling is not based solely on environmental context but on divine instruction.

When both rulings are understood together, a broader principle appears: Islam prohibits what significantly harms the body, weakens the mind, or disrupts moral and social order.

However, Islam does not make its rulings dependent on scientific validation. Science may explain some wisdoms, but it does not define the ruling itself. The foundation remains revelation, while scientific findings can sometimes help humans understand aspects of divine wisdom.

Pork and alcohol are prohibited in Islam primarily because Allah has commanded it. At the same time, scientific research supports the idea that both substances can have harmful effects on human health, cognition, and society. Together, this reflects a harmony between divine guidance and observed reality, while still maintaining that ultimate authority belongs to Allah.

• Why Does Allah Allow Suffering? Why Do Bad Things Happen to Good People?

One of the most common questions people ask is why Allah allows suffering and why difficult things happen even to good people. From an Islamic perspective, this life was never meant to be a place of perfect comfort or permanent happiness. Rather, it is a test through which people are given the opportunity to grow, demonstrate faith, and earn reward in the Hereafter.

The Qur'an repeatedly teaches that believers will be tested. These tests may come in the form of fear, hunger, loss of wealth, illness, hardship, or the loss of loved ones. While such trials can be painful, they are not necessarily signs of Allah's anger. In many cases, they are signs that Allah is refining a person's character, increasing their reward, and drawing them closer to Him.

Trials often develop qualities that comfort and ease cannot produce. Patience, perseverance, gratitude, humility, courage, and reliance upon Allah are often strengthened during difficult times. Just as physical

exercise strengthens the body through resistance, spiritual challenges can strengthen faith and character.

The Prophet Muhammad ﷺ taught that the people who are tested the most severely are the Prophets, followed by those most like them in faith. If suffering were a sign that Allah did not care about someone, then the Prophets would have been the least tested people. Instead, they were among the most heavily tested. The Prophet ﷺ faced persecution, poverty, the loss of loved ones, physical hardship, and rejection, yet he remained patient and steadfast. Other Prophets endured even greater trials, demonstrating that hardship and righteousness can exist together.

Trials can also reveal the sincerity of a person's desires and intentions. During times of ease, it is easy to claim faith, patience, or trust in Allah. Difficulties reveal how firmly those qualities are rooted in a person's heart and how much they truly value what they seek from Allah.

Islam also teaches that suffering is not wasted. Every pain, worry, sadness, illness, or hardship endured with patience can become a source of reward and purification. Sins may be forgiven, ranks may be elevated, and rewards may be multiplied through trials that are patiently endured.

The Prophet ﷺ described the immense rewards awaiting those who patiently endured hardship. In one narration, he said that on the Day of Judgment, when people who lived comfortable lives see the rewards given to those who were severely tested, they will wish that their skins had been cut apart with scissors in the worldly life because of the tremendous reward those trials earned. This illustrates how insignificant worldly suffering may appear when compared to the eternal rewards granted by Allah.

Therefore, when bad things happen to good people, Islam teaches that it is not necessarily a sign of injustice or abandonment. Rather, it may be a means of purification, elevation, growth, and preparation for a greater

reward in the Hereafter. Allah's wisdom encompasses what human beings can and cannot see, and believers trust that every test has a purpose, even when that purpose is not immediately apparent.

In conclusion, Islam teaches that suffering is one of the realities of this temporary world. Through it, Allah tests faith, develops character, forgives sins, raises ranks, and grants rewards beyond imagination. For the believer, hardships are not meaningless obstacles but opportunities to draw closer to Allah and attain eternal success.

• Why Is Music Prohibited in Islam?

The ruling on music is one of the most discussed topics among Muslims. While scholars have differed on certain details and types of permissible sounds, many classical scholars held that musical instruments are generally prohibited based on their understanding of the Qur'an and Sunnah.

One of the verses commonly cited in this discussion is Allah's statement regarding "idle speech" (lahw al-hadith) in Surah Luqman (31:6). Many early scholars interpreted this phrase as including singing and forms of entertainment that distract people from the remembrance of Allah and from following His guidance. Among the strongest narrations is that of the Companion Abdullah ibn Mas'ud (رضي الله عنه), who swore by Allah three times that this verse referred to singing. Similar interpretations were also reported from a number of early scholars and Companions. For this reason, many classical scholars viewed the verse as evidence that music and entertainment can become blameworthy when they distract a person from Allah, the Qur'an, and righteous deeds.

Historical reports also mention that some opponents of Islam attempted to divert people away from listening to the Qur'an. Instead of allowing people to reflect upon its message, they encouraged entertainment and distractions so that the Qur'an would not receive attention. The concern

was not merely sound itself, but anything that prevented people from engaging with the truth and reflecting upon divine guidance.

The Qur'an had a powerful effect upon many of the Prophet Muhammad's ^{صلى الله عليه وسلم} opponents. Even some who rejected Islam would secretly listen to the Qur'an because of its beauty and impact. Despite recognizing its influence, some refused to accept the message due to pride, tribal loyalty, or fear of losing status among their people. Islamic scholars have often pointed to this historical reality when discussing distractions that can pull people away from reflection and worship.

Many scholars also discuss the effects that music can have on the heart and mind. A song may remain in a person's thoughts for hours or even days, repeatedly occupying attention. As a result, a person may find themselves constantly replaying lyrics or melodies in their mind instead of focusing on productive work, beneficial knowledge, remembrance of Allah, or acts of worship.

Music can also have a strong influence on emotions. Certain types of music may intensify sadness, anger, desire, or other emotions. While emotions themselves are not wrong, constant stimulation of them can sometimes affect a person's balance, self-control, and concentration. In some cases, people become heavily dependent upon music to cope with boredom, stress, loneliness, or daily life, finding it difficult to function comfortably without it.

Modern technology has amplified this effect. With music available at all times through phones, headphones, and streaming services, some individuals spend many hours each day listening to songs. This can contribute to distraction, reduced productivity, procrastination, and less time devoted to beneficial pursuits. Although these effects vary from person to person, many people recognize how easily entertainment can consume large portions of their lives.

At the same time, it is important to remember the central Islamic principle regarding this issue. Muslims do not consider something prohibited merely because they can identify harms within it. Rather, if Allah and His Messenger ﷺ prohibit something, the believer accepts that ruling because Allah possesses perfect knowledge and wisdom. The harms that people observe may help them appreciate the wisdom behind the ruling, but they are not the foundation of the ruling itself.

Therefore, from the Islamic perspective, the primary concern regarding music is not simply entertainment, but the effect it can have on the heart, mind, priorities, and relationship with Allah. The believer seeks to fill the heart with remembrance of Allah, beneficial knowledge, and recitation of the Qur'an, trusting that Allah's guidance is ultimately for the benefit of His creation.

• **Is Islam Oppressive Toward Women or Protective of Them?**

One of the most common criticisms directed at Islam is the claim that it oppresses women. However, this criticism often arises from judging Islamic teachings through modern cultural assumptions rather than examining what Islam actually teaches regarding the rights, dignity, and status of women.

Before Islam, women in many societies were denied basic rights and protections. In parts of the world, women could be treated as property, deprived of inheritance, forced into marriages, or denied legal standing. Islam introduced reforms that granted women rights to inheritance, property ownership, education, financial security, marriage consent, and legal protection at a time when many societies did not recognize such rights.

Islam teaches that men and women are equal in their worth before Allah. The Qur'an repeatedly emphasizes that righteousness and faith—not

gender, race, wealth, or status—are what determine a person's rank before Allah. Men and women are equally accountable for their actions and equally capable of earning Allah's reward.

At the same time, Islam does not claim that men and women are identical in every role or responsibility. Instead, it recognizes natural differences between the sexes and assigns certain responsibilities accordingly. For example, men are obligated to provide financial support for their families, while women are not required to spend their personal wealth on household expenses. A woman may own property, earn income, inherit wealth, and retain ownership of her assets without being obligated to financially support her husband.

Many rulings that are criticized as oppressive are viewed by Muslims as protective. The hijab and niqab, for example, are understood by many Muslim women as means of preserving modesty and shifting attention away from physical appearance. Similarly, the prohibition of unnecessary physical interaction between non-mahrams aims to protect dignity, reduce exploitation, and preserve the sanctity of relationships.

Islam also places significant responsibilities upon men. A husband is required to provide maintenance, housing, protection, and fair treatment. He is accountable before Allah for how he treats his wife and family.

The Prophet Muhammad ﷺ emphasized kindness toward women and stated that the best of men are those who are best to their wives.

Critics sometimes focus on individual cases of cultural abuse or misconduct by Muslims and assume these actions represent Islam itself. However, it is important to distinguish between Islamic teachings and the actions of individuals who may fail to follow them. Cultural practices, tribal customs, and personal wrongdoing should not be confused with the religion's actual teachings.

This does not mean that every Muslim society has always perfectly implemented Islamic principles. Like all human societies, Muslim

communities have experienced injustice and abuse. However, the existence of wrongdoing by some Muslims does not prove that Islam itself teaches oppression. The proper measure is the teachings of the religion, not the failures of its followers.

Ultimately, Muslims view Islam not as a system designed to oppress women, but as a framework intended to protect dignity, preserve family stability, establish rights and responsibilities, and promote justice between men and women. While people may disagree about whether every ruling achieves these goals, understanding Islam requires examining its teachings in their entirety rather than judging isolated rulings without context.

• Why Do Muslims Pray Five Times a Day?

Muslims pray five times a day because Allah commanded it and because prayer is one of the most important acts of worship in Islam. Salah is the direct connection between a servant and their Creator. Just as the body requires food and water to survive, the soul requires remembrance of Allah to remain spiritually healthy.

The five daily prayers help Muslims remain conscious of Allah throughout the day rather than remembering Him only during times of difficulty. Prayer also develops discipline, gratitude, humility, patience, and self-control. It serves as a constant reminder that worldly life is temporary and that every person will ultimately return to Allah.

The Prophet Muhammad ﷺ described prayer as a means of purification. Just as a person who bathes repeatedly throughout the day remains physically clean, regular prayer helps cleanse a believer from sins and spiritual negligence.

What Is the Purpose of Life in Islam?

According to Islam, the purpose of life is to worship Allah and live according to His guidance. Allah says in the Qur'an that He did not create jinn and mankind except to worship Him.

Worship in Islam is not limited to prayer, fasting, or charity. Every lawful action performed with the correct intention can become an act of worship. Working honestly, helping others, seeking knowledge, caring for one's family, and showing kindness can all be acts of worship when done for the sake of Allah.

This life is a test. Allah gives people different circumstances, blessings, and challenges to see how they respond. Success is not measured by wealth, fame, or power, but by faith, obedience, and righteousness. The ultimate goal is to attain Allah's pleasure and eternal happiness in Paradise.

• **Why Does Islam Believe There Is Only One God?**

Islam teaches that there is only one God because the universe displays unity, order, and design. The Qur'an repeatedly calls people to reflect upon creation and recognize that such a precise and interconnected universe points to a single supreme Creator.

If multiple gods possessed equal authority over creation, conflicts of will and control would arise. The Qur'an argues that if there had been gods besides Allah, the heavens and the earth would have fallen into disorder.

Allah is unique. He was not created, He does not depend on anyone, He has no parents, children, partners, or equals, and everything depends upon Him. This concept of pure monotheism, known as Tawhid, is the foundation of Islam and the message of all the Prophets.

• **What Happens After Death?**

Islam teaches that death is not the end of existence but the beginning of the next stage of life. When a person dies, they enter a state known as Barzakh, which is the period between death and the Day of Judgment.

On the Day of Judgment, Allah will resurrect all people and hold them accountable for their actions. Every deed, word, and intention will be brought forward. Perfect justice will be established, and no one will be wronged even by the smallest amount.

Those who believed in Allah and strove to obey Him will, by Allah's mercy, enter Paradise. Those who knowingly rejected the truth and persisted in evil without repentance will face punishment. The Hereafter is eternal, while worldly life is temporary.

• **Why Is There a Hell if Allah Is Merciful?**

A common misunderstanding is that mercy and justice cannot exist together. In reality, true justice requires accountability. If there were no consequences for oppression, murder, cruelty, and corruption, many victims would never receive justice.

Allah is the Most Merciful, but He is also the Most Just. He gives people life, intellect, guidance, opportunities to repent, and countless blessings. He repeatedly calls people back to Him and forgives those who sincerely repent.

Hell exists because Allah does not force people to obey Him. Human beings are given free will and are accountable for their choices. At the same time, Allah's mercy is so vast that He forgives sins, multiplies good deeds, and accepts repentance until a person's final moments.

• **Can Allah Forgive Any Sin?**

Yes. Islam teaches that Allah can forgive any sin if a person sincerely repents before death. No matter how great the sin may be, Allah's mercy is greater.

True repentance involves recognizing the sin, feeling genuine remorse, abandoning the wrongdoing, and sincerely intending not to return to it. If the sin involved the rights of another person, those rights should also be restored whenever possible.

The Qur'an explicitly states that Allah forgives all sins for those who sincerely turn back to Him. Because of this, a Muslim should never lose hope in Allah's mercy, regardless of their past mistakes.

• Why Was Prophet Muhammad ﷺ Sent?

Muslims believe that Prophet Muhammad ﷺ was sent as the final messenger of Allah to all of humanity. Throughout history, Allah sent many Prophets, including Adam, Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and Isa (Jesus), peace be upon them all. Each Prophet called people to worship Allah alone and follow His guidance.

Muhammad ﷺ was sent to confirm the message of the earlier Prophets and to deliver the final revelation, the Qur'an. Unlike previous revelations, which were sent to specific nations, the Qur'an was revealed for all people until the end of time.

His mission was to teach Tawhid, establish justice, purify character, guide humanity toward righteousness, and provide a practical example of how Allah's guidance should be lived. Through his teachings and example, people were shown the path that leads to success in this life and eternal success in the Hereafter.

